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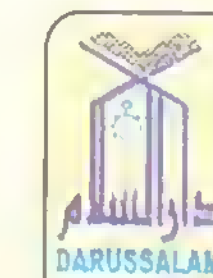
Interpretation of the Meanings of

The Noble Qur'an

In the English Language

Summarized in One Volume

Dr. Muhammad Taqi-ud-Din Al-Hilali
Dr. Muhammad Muhsin Khan



DARUSSALAM

GLOBAL LEADER IN ISLAMIC BOOKS

The Noble Qur'ān
A Miracle from Allāh
(to Prophet Muhammad ﷺ)

﴿وَمَا كَانَ هَذَا الْقُرْآنُ أَنْ يُفْتَرَىٰ مِنْ دُونِ اللَّهِ وَلَكِنْ تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ الْكِتَابِ لَا رَيْبَ فِيهِ مِنْ رَبِّ الْعَالَمِينَ﴾

“And this Qur’ān is not such as could ever be produced by other than Allāh (Lord of the heavens and the earth), but it is a confirmation of (the Revelation) which was before it [i.e., the Taurat (Torah) and the Injeel (Gospel)], and a full explanation of the Book (i.e., the laws decreed for mankind) — wherein there is no doubt — from the Lord of the *Ālamīn* (mankind, jinn, and all that exists).” (V.10:37)

﴿وَمَنْ يَتَّبِعْ عَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَسِرِينَ﴾

“And whoever seeks a religion other than Islam, it will never be accepted of him, and in the Hereafter he will be one of the losers.” (V.3:85)

﴿عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَا مِنَ الْأَنْبِيَاءِ نَبِيٍّ إِلَّا أُعْطِيَ مِنَ الْآيَاتِ مَا مِثْلُهُ أَوْ مِنْ أَوْ آمَنَ عَلَيْهِ الْبَشَرُ. وَإِنَّمَا كَانَ الَّذِي أُوتِيَهُ وَحْيًا أَوْحَاهُ اللَّهُ إِلَيَّ، فَأَرْجُو أَنِّي أَكْثَرُهُمْ تَابِعًا يَوْمَ الْقِيَامَةِ»﴾. (صحيح البخارى ٧٢٧٤ / ٩ (٣٧٤))

Narrated Abū Hurairah ؓ: The Prophet ﷺ said, “There was no Prophet among the Prophets but was given miracles because of which people had security or had belief, but what I have been given is the Divine Revelation which Allah has revealed to me. So I hope that my followers will be more than those of any other Prophet on the Day of Resurrection.” [Sahih Al-Bukhari, No. 9/7274 (O.P. 379)]

﴿حَدَّثَنَا مُحَمَّدُ بْنُ عُبَادَةَ: أَخْبَرَنَا يَزِيدُ: حَدَّثَنَا سَلِيمُ بْنُ حَيَّانَ - وَأَتْنَى عَلَيْهِ -: حَدَّثَنَا سَعِيدُ بْنُ مِينَاءَ: حَدَّثَنَا - أَوْ سَمِعْتُ - جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: جَاءَتْ مَلَائِكَةٌ إِلَى النَّبِيِّ ﷺ وَهُوَ نَائِمٌ فَقَالَ بَعْضُهُمْ: إِنَّهُ نَائِمٌ، وَقَالَ بَعْضُهُمْ: إِنَّ الْعَيْنَ نَائِمَةٌ وَالْقَلْبَ يَقْظَانُ، فَقَالُوا: إِنَّ لِصَاحِبِكُمْ هَذَا مَثَلًا، قَالَ فَاضْرِبُوا لَهُ مَثَلًا، فَقَالَ بَعْضُهُمْ: إِنَّهُ نَائِمٌ، وَقَالَ بَعْضُهُمْ: إِنَّ الْعَيْنَ نَائِمَةٌ وَالْقَلْبَ يَقْظَانُ، فَقَالُوا: مَثَلُهُ كَمَثَلِ رَجُلٍ بَنَى دَارًا وَجَعَلَ فِيهَا مَادَّةً وَبَعَثَ دَاعِيًا، فَمَنْ أَجَابَ الدَّاعِيَ دَخَلَ الدَّارَ وَأَكَلَ مِنَ الْمَادَّةِ، وَمَنْ لَمْ يُجِبِ الدَّاعِيَ لَمْ يَدْخُلِ الدَّارَ وَلَمْ يَأْكُلْ مِنَ الْمَادَّةِ فَقَالُوا: أَوَلَوْهَا لَهُ يَفْقَهُهَا، فَقَالَ بَعْضُهُمْ: إِنَّهُ نَائِمٌ، وَقَالَ بَعْضُهُمْ: إِنَّ الْعَيْنَ نَائِمَةٌ وَالْقَلْبَ يَقْظَانُ، فَقَالُوا: فَالدَّارُ: الْجَنَّةُ، وَالدَّاعِي: مُحَمَّدٌ ﷺ، فَمَنْ أَطَاعَ مُحَمَّدًا ﷺ فَقَدْ أَطَاعَ اللَّهَ. وَمَنْ عَصَى مُحَمَّدًا ﷺ فَقَدْ عَصَى اللَّهَ. وَمُحَمَّدٌ ﷺ فَرَقَ بَيْنَ النَّاسِ. تَابِعَهُ قُتَيْبَةُ، عَنْ لَيْثٍ، عَنْ خَالِدٍ، عَنْ سَعِيدِ بْنِ أَبِي هِلَالٍ، عَنْ جَابِرٍ: خَرَجَ عَلَيْنَا النَّبِيُّ ﷺ. [صحيح البخارى ٧٢٨١ / ٩ (٣٨٥)]

Narrated Jābir bin ‘Abdullāh ؓ: Some angels came to the Prophet (Muhammad ﷺ) while he was sleeping. Some of them said, “He is sleeping.” Others said, “His eyes are sleeping but his heart is awake.” Then they said, “There is an example for this companion of yours.” One of them said, “Then set forth an example for him.” One of them said, “He is sleeping.” Another said, “His eyes are sleeping but his heart is awake.” Then they said, “His example is that of a man who built a house and then offered therein a banquet and sent an inviter (messenger) to invite the people. So whoever accepted the invitation of the inviter, entered the house and ate of the banquet, and whoever did not accept the invitation of the inviter, did not enter the house, nor did he eat of the banquet.” Then the angels said, “Interpret this parable to him so that he may understand it.” One of them said, “He is sleeping.” The others said, “His eyes are sleeping but his heart is awake.” And then they said, “The house stands for Paradise and the callmaker is Muhammad ﷺ and whoever obeys Muhammad, obeys Allah; and whoever disobeys Muhammad, disobeys Allah. Muhammad separated the people (i.e., through his message, the good is distinguished from the bad, and the believers from the disbelievers).” [Sahih Al-Bukhari, 9/7281 (O.P. 385)].

﴿عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَنَا أَوْلَى النَّاسِ بِعِيسَى بْنِ مَرْيَمَ فِي الدُّنْيَا وَالْآخِرَةِ، وَالْأَنْبِيَاءِ إِخْوَةٌ لِعَلَّاتٍ، أُمَّهَاتُهُمْ شَتَّى وَدِينُهُمْ وَاحِدٌ»﴾. [صحيح البخارى ٣٤٤٣ / ٤ (٦٥٢)]

Narrated Abu Hurairah ؓ: Allāh’s Messenger ﷺ said, “Both in this world and in the Hereafter, I am the nearest of all the people to ‘Isa (Jesus), the son of Maryam (Mary). The Prophets are paternal brothers; their mothers are different, but their religion is one (i.e., Islamic Monotheism).” [Sahih Al-Bukhari, 4/3443 (O.P.No.652)]

﴿باب: وجوب الإيمان برسالة النبي ﷺ﴾

﴿حَدَّثَنِي يُونُسُ بْنُ عَبْدِ الْأَعْلَى أَخْبَرَنَا بَنُ وَهْبٍ قَالَ وَأَخْبَرَنِي عَمْرُو بْنُ أَبِي يُونُسَ حَدَّثَهُ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَا يَسْمَعُ بِي أَحَدٌ مِنْ هَذِهِ الْأُمَّةِ يَهُودِيٍّ وَلَا نَصْرَانِيٍّ ثُمَّ يَمُوتُ وَلَمْ يُؤْمِنْ بِالَّذِي أَرْسَلْتُ بِهِ إِلَرَّكَانَ مِنْ أَصْحَابِ النَّارِ. [رواه مسلم في كتاب الإيمان]

Chapter: It is obligatory to have belief in the Messengership of the Prophet (Muhammad ﷺ).

Narrated Abu Hurairah ؓ: Allāh’s Messenger ﷺ said: “By Him (Allah) in Whose Hand Muhammad’s soul is, there is none from amongst the Jews and the Christians (of these present nations) who hears about me and then dies without believing in the Message with which I have been sent (i.e., Islamic Monotheism), but he will be from the dwellers of the (Hell) Fire.” [Sahih Muslim, the Book of Faith, Vol. 1, Hadith No. 240 (153) {Summarized Sahih Muslim (S.S.M.) 20}]. [See also (V.3:116)]

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Sūrat Al-Fātihah (The Opening) 1

1. In the Name of Allāh, the Most Gracious, the Most Merciful.

2-4. All praise and thanks are Allāh’s, the Lord^[1] of the ‘*Alamīn* (mankind, jinn and all that exists).^[2] The Most Gracious, the Most Merciful. The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection).

5-7. You (Alone) we worship, and You (Alone) we ask for help (for each and everything). Guide us to the Straight Way.^[3] The way of those on whom You have bestowed Your Grace,^[4] not (the way) of

^[1] Lord: The actual word used in the Qur’ān is *Rabb*. There is no proper equivalent for *Rabb* in the English language. It means the One and the Only Lord for all the universe, its Creator, Owner, Organizer, Provider, Master, Planner, Sustainer, Cherisher, and Giver of security. *Rabb* is also one of the Names of Allāh.

We have used the word “Lord” as the nearest to *Rabb*. All occurrences of “Lord” in the interpretation of the meanings of the Noble Qur’ān actually mean *Rabb* and should be understood as such.

^[2] Narrated Abu Sa’īd bin Al-Mu’alla: While I was praying in the mosque, Allāh’s Messenger ﷺ called me but I did not respond to him. Later I said, “O Allāh’s Messenger, I was praying.” He said, “Didn’t Allāh say, ‘Answer Allāh (by obeying Him) and His Messenger when he (ﷺ) calls you.’” (V.8:24).

He then said to me, “I will teach you a *Sūrah* which is the greatest *Sūrah* in the Qur’ān, before you leave the mosque.” Then he got hold of my hand, and when he intended to leave (the mosque), I said to him, “Didn’t you say to me, ‘I will teach you a *Sūrah* which is the greatest *Sūrah* in the Qur’ān.’?” He said, “*Al-Hamdu lillāhi Rabbil-‘ālamīn* [i.e. all praise and thanks are Allāh’s, the Lord of the ‘*Alamīn* (mankind, jinn and all that exists)], *Sūrat Al-Fātihah* which is *As-Sab‘ Al-Mathāni* (i.e. the seven repeatedly recited Verses) and the Grand Qur’ān which has been given to me.” [*Sahih Al-Bukhārī*, 6/4474 (O.P.1)].

^[3] Guidance is of two kinds:

a) Guidance of *Taufiq* which is totally from Allāh, i.e. Allāh opens one’s heart to receive the truth (from disbelief to belief in Islamic Monotheism).

b) Guidance of *Irshād* through preaching by Allāh’s Messengers and pious preachers who preach the truth, i.e. Islamic Monotheism.

^[4] i.e. the way of the Prophets, the *Siddīqūn* (i.e. those followers of the Prophet, who were first and foremost to believe in him, like Abu Bakr As-Siddīq), the martyrs and the righteous, [as Allāh ﷻ said: “And whoso obeys Allāh and the Messenger (Muhammad ﷺ), then they will be in the company=

those who earned Your Anger, nor of those who went astray.^{[1] [2] [3]}

=of those on whom Allāh has bestowed His Grace, of the Prophets, the *Siddiqūn*, the martyrs, and the righteous. And how excellent these companions are!" (V.4:69)].

^[1] Narration about Zaid bin 'Amr bin Nufail.

Narrated 'Abdullah bin 'Umar ؓ: The Prophet ﷺ met Zaid bin 'Amr bin Nufail in the bottom of (the valley of) Baldah before the descent of any Divine revelation to the Prophet ﷺ. A meal was presented to the Prophet ﷺ but he refused to eat from it. (Then it was presented to Zaid) who said, "I do not eat anything which you slaughter on your *Nusub** in the name of your idols. I eat only those (animals) on which Allāh's Name has been mentioned at the time of (their) slaughtering." Zaid bin 'Amr used to criticise the way Quraish used to slaughter their animals and used to say, "Allāh has created the sheep and He has sent the water for it from the sky, and He has grown the grass for it from the earth; yet you slaughter it in others than the Name of Allāh." He used to say so, for he rejected that practice and considered it as something abominable. [*Sahih Al-Bukhārī*, 5/3826 (O.P.169)]

* *Nusub*: See the glossary.

Narrated Ibn 'Umar ؓ: Zaid bin 'Amr bin Nufail went to Shām (the region comprising Syria, Lebanon, Palestine and Jordan), enquiring about a true religion to follow. He met a Jewish religious scholar and asked him about their religion. He said, "I intend to embrace your religion, so tell me something about it." The Jew said, "You will not embrace our religion unless you receive your share of Allāh's Anger." Zaid said, "I do not run except from Allāh's Anger, and I will never bear a bit of it if I have the power to avoid it. Can you tell me of some other religion?" He said, "I do not know any other religion except *Hanīf* (Islamic Monotheism)." Zaid enquired, "What is *Hanīf*?" He said, "*Hanīf* is the religion of (the Prophet) Abraham (ؑ), he was neither a Jew nor a Christian, and he used to worship none but Allāh [(Alone) — Islamic Monotheism]." Then Zaid went out and met a Christian religious scholar and told him the same (as before). The Christian said, "You will not embrace our religion unless you get a share of Allāh's Curse." Zaid replied, "I do not run except from Allāh's Curse, and I will never bear any of Allāh's Curse and His Anger if I have the power to avoid them. Will you tell me of some other religion?" He replied, "I do not know any other religion except *Hanīf* (Islamic Monotheism)." Zaid enquired, "What is *Hanīf*?" He replied "*Hanīf* is the religion of (the Prophet) Abraham (ؑ) he was neither a Jew nor a Christian, (and he used to worship none but Allāh [(Alone) — Islamic Monotheism]." When Zaid heard their statement about (the religion of) Abraham, he left that place, and when he came out, he raised both his hands and said, "O Allāh! I make You my Witness that I am on the religion of Abraham." [*Sahih Al-Bukhārī*, 5/3827 (O.P.169)]=

Sūrat Al-Baqarah (The Cow) 2

In the Name of Allāh,
the Most Gracious, the Most Merciful.

1. *Alif-Lām-Mīm*. [These letters are one of the miracles of the Qur'ān and none but Allāh (Alone) knows their meanings.]

2-5. This is the Book (the Qur'ān), whereof there is no doubt, a guidance to those who are *Al-Muttaqūn* [the pious believers of Islamic Monotheism who fear Allāh much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allāh much (perform all kinds of good deeds which He has ordained)]. Who believe in the *Ghaib*^[1] and perform *As-Salāt*^[2] (the prayers), and spend out of

=Narrated Asmā' bint Abu Bakr ؓ: I saw Zaid bin 'Amr bin Nufail standing with his back against the Ka'bah and saying, "O people of Quraish! By Allāh, none amongst you is on the religion of Abraham except me." She added: He (Zaid) used to preserve the lives of little girls; if somebody wanted to kill his daughter, he would say to him, "Do not kill her for I will feed her on your behalf." So he would take her, and when she grew up nicely, he would say to her father, "Now if you will (wish), I will give her to you, and if you will (wish), I will feed her on your behalf." [*Sahih Al-Bukhārī*, 5/3828 (O.P.169)]

^[2] Narrated 'Ubādah bin As-Sāmit ؓ: Allāh's Messenger ﷺ said, "Whoever does not recite *Sūrat Al-Fātihah* in his prayer, his prayer is invalid." [*Sahih Al-Bukhārī*, 1/756 (O.P.723)]

^[3] Narrated Abu Hurairah ؓ: Allāh's Messenger ﷺ said, "When the *Imām* says: *Ghairil-maghḍubi 'alaihim walad-dāllīn* [i.e. not (the way) of those who earned Your Anger, nor of those who went astray (1:7)], then you must say, *Amīn*, for if one's utterance of *Amīn* coincides with that of the angels, then his past sins will be forgiven." [*Sahih Al-Bukhārī*, 6/4475 (O.P.2)]

^[1] *Al-Ghaib*: literally means a thing not seen. But this word includes vast meanings: Belief in Allāh, Angels, Holy Books, Allāh's Messengers, Day of Resurrection and *Al-Qadar* (Divine Preordainments). It also includes what Allāh and His Messenger ﷺ informed about the knowledge of the matters of past, present, and future, e.g., news about the creation of the heavens and earth, botanical and zoological life, the news about the nations of the past, and about Paradise and Hell.

^[2] Perform *As-Salāt*: The performance of *Salāt* (prayers). It means that:

a) Each and every Muslim, male or female, is obliged to offer his *Salāt* (prayers) regularly five times a day at the specified times; the male in the=

what We have provided for them [i.e. give *Zakāt*^[1] (obligatory charity), spend on themselves, their parents, their children, their wives, and also give charity to the poor and also in Allāh's Cause — *Jihād*]. And who believe in that (the Qur'ān and the *Sunnah*)^[2] which has been sent down (revealed) to you (Muhammad ﷺ) and in that which was sent down before you [the Taurāt (Torah) and the Injil (Gospel)] and they believe with certainty in the Hereafter. (Resurrection, recompense of their good and bad deeds, Paradise and Hell). They are on (true) guidance from their Lord, and they are the successful.

=mosque in congregation and as for the female it is better to offer them at home. As the Prophet ﷺ has said: "Order your children to perform *Salāt* (prayers) at the age of seven and beat them (about it) at the age of ten." The chief (of a family, town, tribe) and the Muslim rulers of a country are held responsible before Allāh in case of non-fulfillment of this obligation by the Muslims under their authority.

b) One must offer the *Salāt* (prayers) as the Prophet ﷺ used to offer them with all their rules and regulations, i.e., standing, bowing, prostrating, sitting, as he ﷺ has said: "Offer your *Salāt* (prayers) the way you see me performing them." [See *Sahih Al-Bukhārī*, 1/631 (O.P.604) and 9/7246 (O.P.352)] [For the characteristics of the *Salāt* (prayer) of the Prophet ﷺ see *Sahih Al-Bukhārī*, 1/735, 736, 737, 766, 823, 824 (O.P.702, 703, 704, 733, 786, 787)].

^[1] *Zakāt* (obligatory charity): A certain fixed proportion of the wealth and of every kind of the property liable to *Zakāt* of a Muslim to be paid yearly for the benefit of the poor in the Muslim community. The payment of *Zakāt* is obligatory as it is one of the five pillars of Islam. *Zakāt* is the major economic means for establishing social justice and leading the Muslim society to prosperity and security. [See *Sahih Al-Bukhārī*, Book of *Zakāt*, No. 24]

^[2] Narrated Ibn 'Umar ؓ: Allāh's Messenger ﷺ said: Islam is based on (the following) five (principles):

1. To testify that "*Lā ilāha illallāh wa anna Muhammad-ur-Rasūl Allāh*" (none has the right to be worshipped but Allāh and that Muhammad ﷺ is the Messenger of Allāh).

2. *Iqāmat-as-Salāt*: to perform the five (compulsory congregational) *Salāt* (prayers).

3. To pay *Zakāt* (obligatory charity).

4. To perform *Hajj* (i.e. pilgrimage to Makkah).

5. To observe *Saum* (fasting) during the month of Ramadān.

[*Sahih Al-Bukhārī*, 1/8 (O.P.7)]

6-7. Verily, those who disbelieve, it is the same to them whether you (O Muhammad ﷺ) warn them or do not warn them, they will not believe. Allāh has set a seal on their hearts and on their hearing, (i.e. they are closed from accepting Allāh's Guidance), and on their eyes there is a covering. Theirs will be a great torment.

8-10. And of mankind, there are some (hypocrites) who say: "We believe in Allāh and the Last Day," while in fact they believe not. They (think to) deceive Allāh and those who believe, while they only deceive themselves, and perceive (it) not! In their hearts is a disease (of doubt and hypocrisy) and Allāh has increased their disease. A painful torment is theirs because they used to tell lies.

11-13. And when it is said to them: "Make not mischief on the earth," they say: "We are only peacemakers." Verily, they are the ones who make mischief, but they perceive not. And when it is said to them (hypocrites): "Believe as the people (followers of Muhammad ﷺ, *Al-Ansār* and *Al-Muhajirūn*) have believed," they say: "Shall we believe as the fools have believed?" Verily, they are the fools, but they know not.

14-16. And when they meet those who believe, they say: "We believe," but when they are alone with their *Shayātīn* (devils — polytheists, hypocrites), they say: "Truly, we are with you; verily, we were but mocking." Allāh mocks at them and gives them increase in their wrongdoing to wander blindly. These are they who have purchased error for guidance, so their commerce was profitless. And they were not guided.

17-18. Their likeness is as the likeness of one who kindled a fire; then, when it lighted all around him, Allāh took away their light and left them in darkness. (So) they could not see. They are deaf, dumb, and blind, so they return not (to the Right Path).

19-20. Or like a rainstorm from the sky, wherein is darkness, thunder, and lightning. They thrust their fingers in their ears to keep out the stunning thunderclap for fear of death. But Allāh ever encompasses the disbelievers (i.e. Allāh will gather them all together). The lightning almost snatches away their sight, whenever it flashes for them, they walk therein, and when darkness covers them, they stand still. And if Allāh willed, He could have taken away their hearing and their sight. Certainly, Allāh has power over all things.

21-22. O mankind! Worship your Lord (Allāh), Who created you and those who were before you so that you may become *Al-Muttaqūn* (the pious. See V.2:2). Who has made the earth a resting place for you, and the sky as a canopy, and sent down water (rain) from the sky and brought forth therewith fruits as a provision for you. Then do not set up rivals to Allāh (in worship) while you know (that He Alone has the right to be worshipped).^[1]

23-24. And if you (Arab pagans, Jews, and Christians) are in doubt concerning that which We have sent down (i.e. the Qur'ān) to Our slave (Muhammad ﷺ), then bring a *Sūrah* (chapter) of the like thereof and call your witnesses (supporters and helpers) besides Allāh, if you are truthful. But if you do it not, and you can never do it, then fear the Fire (Hell) whose fuel is men and stones, prepared for the disbelievers.

25. And give glad tidings to those who believe and do righteous good deeds, that for them will be Gardens under which rivers flow (Paradise). Every time they will be provided with a fruit therefrom, they will say: "This is what we were provided with before," and they will be given things in resemblance (i.e. in the same form but different in taste) and they shall have therein *Azwājūn Mutahharatun*^[2] (purified mates or wives), and they will abide therein forever.

26-27. Verily, Allāh is not ashamed to set forth a parable even of a mosquito or so much more when it is bigger (or less when it is smaller) than it. And as for those who believe, they know that it is the Truth from their Lord, but as for those who disbelieve, they say: "What did Allāh intend by this parable?" By it He misleads many, and many He guides thereby. And He misleads thereby only those who are *Al-Fāsiqūn* (the rebellious, disobedient to Allāh).^[3] Those

^[1] Narrated 'Abdullāh ؓ: I asked the Prophet ﷺ, "What is the greatest sin in consideration with Allāh?" He said, "That you set up a rival to Allāh though He Alone created you." I said, "That is indeed a great sin." Then I asked, "What is next?" He said, "To kill your son lest he should share your food with you." I asked, "What is next?" He said, "To commit illegal sexual intercourse with the wife of your neighbour." [*Sahih Al-Bukhārī*, 6/4477 (O.P.4)]

^[2] Having no menses, stools, urine. See *Tafsir Ibn Kathir* and also see the footnote of (V.29:64)

^[3] We have retained this peculiar English construction in order to capture the Arabic idiom here.

who break Allāh's Covenant after ratifying it, and sever what Allāh has ordered to be joined (as regards Allāh's religion of Islamic Monotheism, and to practise its laws on the earth and also as regards keeping good relations with kith and kin),^[1] and do mischief on earth, it is they who are the losers.

28-29. How can you disbelieve in Allāh? seeing that you were dead and He gave you life. Then He will give you death, then again will bring you to life (on the Day of Resurrection) and then to Him you will return. (See V.40:11) He it is Who created for you all that is on earth. Then He rose over (*Istawā*) towards the heaven and made them seven heavens and He is the All-Knower of everything.

30-32. And (remember) when your Lord said to the angels: "Verily, I am going to place (mankind) generations after' generations on earth." They said: "Will You place therein those who will make mischief therein and shed blood, — while we glorify You with praises and thanks and sanctify You." He (Allāh) said: "I know that which you do not know." And He taught Adam all the names (of everything),^[2]

^[1] Narrated Jubāir bin Mu't'im ؓ that he heard the Prophet ﷺ saying, "*Qāti'* (the person who severs the bond of kinship) will not enter Paradise." [*Sahih Al-Bukhārī*, 8/5984 (O.P.13)]

^[2] The Statement of Allāh ؓ: "And He taught Adam all the names (of everything)."

Narrated Anas ؓ: The Prophet ﷺ said, "On the Day of Resurrection, the believers will assemble and say, 'Let us ask somebody to intercede for us with our Lord.' So, they will go to Adam and say, 'You are the father of all the = people, and Allāh created you with His Own Hands, and ordered the angels to prostrate themselves to you, and taught you the names of all things; so please intercede for us with your Lord, so that He may relieve us from this place of ours.' Adam will say, 'I am not fit for this (i.e. intercession for you).' Then Adam will remember his sin and feel ashamed thereof. He will say, 'Go to Nūh (Noah), for he was the first Messenger, Allāh sent to the inhabitants of the earth.' They will go to him and Nūh (Noah) will say, 'I am not fit for this undertaking.' He will remember his appeal to his Lord to do something of which he had no knowledge, then he will feel ashamed thereof and will say, 'Go to *Khalil-ur-Rahmān** [i.e. Ibrāhīm (Abraham)]. They will go to him and he will say, 'I am not fit for this undertaking. Go to Mūsā (Moses), the slave to whom Allāh spoke (directly) and gave him the Taurāt (Torah).' So, they will go to him and he will say, 'I am not fit for this undertaking,' and he will mention (his) killing a person who was not a killer, and so he will feel =

then He showed them to the angels and said, "Tell Me the names of these if you are truthful." They (angels) said: "Glorified are You, we have no knowledge except what You have taught us. Verily, it is You, the All-Knower, the All-Wise."

33. He said: "O Adam! Inform them of their names," and when he had informed them of their names, He said: "Did I not tell you that I know the *Ghaib* (Unseen) in the heavens and the earth, and I know what you reveal and what you have been concealing?"

34-37. And (remember) when We said to the angels: "Prostrate yourselves before Adam." And they prostrated except *Iblīs* (Satan), he refused and was proud and was one of the disbelievers (disobedient to Allāh). And We said: "O Adam! Dwell you and your wife in Paradise and eat both of you freely with pleasure and delight, of things therein as wherever you will, but come not near this tree or

=ashamed thereof before his Lord, and he will say, 'Go to 'Isā (Jesus), Allāh's slave, His Messenger and Allāh's Word and a spirit coming from Him.** 'Isā (Jesus) will say, 'I am not fit for this undertaking, go to Muhammad (ﷺ) the slave of Allāh whose past and future sins were forgiven by Allāh.' So, they will come to me and I will proceed till I ask my Lord's Permission and I will be given permission. When I see my Lord, I will fall down in prostration and He will let me remain in that state as long as He wishes and then I will be addressed: '(Muhammad!) Raise your head. Ask, and your request will be granted; say, and your saying will be listened to; intercede, and your intercession will be accepted.' I will raise my head and praise Allāh with a saying (i.e. invocation) He will teach me, and then I will intercede. He will fix a limit for me (to intercede) whom I will admit into Paradise. Then I will come back again to Allāh, and when I see my Lord, the same thing will happen to me. And then I will intercede and Allāh will fix a limit for me (to intercede) whom I will admit into Paradise, then I will come back for the third time; and then I will come back for the fourth time, and will say, 'None remains in Hell but those whom the Qur'ān has imprisoned (in Hell) and who have been destined to an eternal stay in Hell.'" (The compiler) Abu 'Abdullāh said: 'But those whom the Qur'ān has imprisoned in Hell' refers to the Statement of Allāh ﷻ: "To abide therein..." (V.16:29) [*Sahih Al-Bukhārī*, 6/4476 (O.P.3)]

*The intimate friend of the Most Gracious (Allāh).

**This may wrongly be understood as the spirit or soul of Allāh, in fact, it is a soul created by Allāh, i.e. 'Isā (Jesus). It was His Word: "Be!" — and he was (created like the creation of Adam). Please see the word *Rūh-ullāh* in the glossary for further details.

you both will be of the *Zālimūn* (wrongdoers)." Then the *Shaitān* (Satan) made them slip therefrom (Paradise), and got them out from that in which they were. We said: "Get you down, all, with enmity between yourselves. On earth will be a dwelling place for you and an enjoyment for a time." Then Adam received from his Lord Words.^[1] And his Lord pardoned him (accepted his repentance). Verily, He is the One Who forgives (accepts repentance), the Most Merciful.

38-39. We said: "Get down all of you from this place (the Paradise), then whenever there comes to you Guidance from Me, and whoever follows My Guidance, there shall be no fear on them, nor shall they grieve. But those who disbelieve and deny Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) — such are the dwellers of the Fire. They shall abide therein forever.

40-46. O Children of Israel! Remember My Favour which I bestowed upon you, and fulfil (your obligations to) My Covenant (with you) so that I fulfil (My Obligations to) your covenant (with Me), and fear none but Me. And believe in what I have sent down (this Qur'ān), confirming that which is with you [the Taurāt (Torah) and the Injil (Gospel)], and be not the first to disbelieve therein, and buy not with My Verses [the Taurāt (Torah) and the Injil (Gospel)] a small price (i.e. getting a small gain by selling My Verses), and fear Me and Me Alone. (*Tafsir At-Tabarī*) And mix not truth with falsehood, nor conceal the truth [i.e. Muhammad ﷺ is Allah's Messenger and his qualities are written in your Scriptures, the Taurat (Torah) and the Injil (Gospel)] while you know (the truth).^[2] And perform *As-Salāt*

^[1] These words are mentioned in the Qur'ān (Verse 7:23): They are: "Our Lord! We have wronged ourselves. If You forgive us not, and bestow not upon us Your Mercy, we shall certainly be of the losers."

^[2] Narrated 'Atā bin Yasār: I met 'Abdullāh bin 'Amr bin Al-'Ās and asked him, "Tell me about the description of Allāh's Messenger ﷺ which is mentioned in the Taurāt (Torah)." He replied, "Yes. By Allāh, he is described in the Taurāt (Torah) with some of the qualities attributed to him in the Qur'ān as follows: 'O Prophet! We have sent you as a witness (for Allāh's true religion). And a giver of glad tidings (to the faithful believers). And a warner (to the disbelievers), and a guardian of the illiterates. You are My slave and My Messenger I have named you *Al-Mūtawakkil* (who depends upon Allāh). You are neither discourteous, harsh nor a noisemaker in the markets, and you do not do evil to those who do evil to you, but you deal with them with=